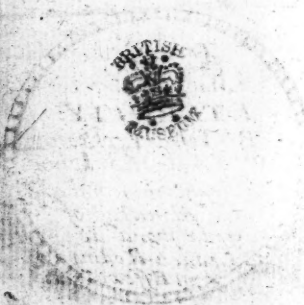


W Faithorne fecit:

1812



Which A Double
TREATISE
Concerning
Mans future Eternity;
WHEREIN,

The great Doctrine of the E-
ternity of all Mankind in the world
to come, either in happineß or mi-
sery, is Proved, Explained, and
Applied. *K*

By *John Jackson* M. A. of *St. Johns*
Colledge in Cambridge, and Minister of
Gods word at *Leaden-Roding* in *Essex*.

*And these shall go away into everlasting pu-
nishment, but the righteous into life eter-
nal. Matth 25. 46.*

London, Printed by *M. Inman*, and
are to be sold by *Nath. Ranew* at the
Angel in *S. Pauls Church-yard*, and by
Tbo. Forde, at his shop in *Chelmesford*
in *Essex*; and by *John Greenwood*, at
his shop in *Lancaster*. 1661.



To the onely
H O N O V R
A N D
GLORY of GOD:

A N D
To the Use and Benefit of the
People of *England*;

A N D
Especially of his Be-
loved Parishoners, and
Worthy Friends in
Essex;

And of his Dear Kindred, and
respected Countrey-men
in *Lancashire*;

J O H N J A C K S O N
humbly dedicates this Trea-
tise concerning

Mans future Eternity.

THE
AND
OF

AND
OF



OF

OF

OF

OF

OF

OF

OF



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A TREA



A
TREATISE

concerning
Mans future Eternity.

CHAP. I.

Contains six received Principles, about the estate of all mankind until the end of this world, by way of Preface, to the proof of the Doctrine, concerning Mans Eternity in the world to come.

THe most of us are so exceeding slow of heart to believe The great Doctrine of the Eternity of all mankind in the world to come, either in happiness or
B mis-

2 *A Treatise concerning*
miserie and so extreme
backward, to provide for
our own eternal condition,
as that thereby, it doth a-
bundantly appear how ne-
cessary it is, that this Fun-
damental Point of Divinity
should be plainly proved,
clearly explained, and
powerfully applied unto
us.

Six Prin-
ciples pre-
mised.

But before I handle the
particulars of it, I shall
make an entrance to it by
laying down six received
Principles, concerning the
estate of all mankind until
the end of the world; for
this purpose that we may
all know our selves, and
that we may clearly see
how this infallible Truth
shall be fulfilled, wherein
we are all so nearly concer-
ned.

1. Prin-
ciple.

First, That every one of
man-

Man's future Eternity.

mankind doth consist of a body and a soul joyned together.

The Exhortation of Jesus Christ. *Fear not them which kill the body, but are not able to kill the soul, doth plainly prove, that every one of us have both a body and a soul.* *Mat. 10. 28.*

And these words of the Apostle Paul, * *We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of Spirits?* do clearly imply, that we had our bodies originally from our parents, the * *fruit* of whose bodies, our bodies are: and that we had our souls originally from our God, who is said in Holy Scripture to be the *giver* of them, and the God of the Spi-

Hebr. 12. 9.

psal. 132. 11.

A Treatise concerning

Acts of all flesh. Numb. 16. 22.

Eccles. 12. 7.

It is probable, that the Lord doth create every particular soul, and that he infuseth it into the body of an Infante, when in all essential parts it is a perfect body, as Adams was, when God gave him his Soul. This is the Common opinion of Modern

* See Bishop Reynolds of the Passions, c. 32.

* Writers about the Original of the soul, and it is grounded upon those Scriptures, where God is said to be the Creator of the soul, and where the Lord is stiled the God, which formeth the Spirit of man within him; *Isai. 57. 16. Zach. 12. 1. 1 Pet. 4. 19.*

2. Principle.

Secondly, That the body of every one of Mankind, is mortal, subject to die dayly, and that many waies,

waies; some are no sooner
 * born, but they die, and * Job 14.
 they who have lived the 2. Gen 5.
 longest lives, have died: as 5, 20, 27.
 sure as we live in the body,
 so sure we must die in the
 body, and God knows how
 soon and how suddenly!
What man is he that liveth
 (saith the Prophet David) Psal. 83, 48
and shall not see death? For
what is our life? It is even a
vapour (saith the Apostle
James) that appeareth for a
little time, and then vanisheth
away. Jam. 4. 14.

As the * finer the met- Mr. Strode
 tal of any Glass, or earthen his Anat.
 Vessel is, the more subject of Mortal-
 it is to breaking: so the lity.
 daintiest bodies are soonest
 gone; and first or last, we
 must all die, because the
 Lord of life and death hath
 appointed it. *Hebrews 9.*
 27.

3. Prin-
ciple.

Thirdly, That the soul of every one of mankinde, is immortal, and no way lyable to be killed; it neither dieth with the bodie, nor sleepech in it: but immediately after the death of the body, the soul goeth to God that gave it, to give its particular account, and to be adjudged either to go to heaven to be comforted, or else to go to hell to be tormented; so as that presently after death and particular judgement, the soul doth enter into its endless Eternity, either of comfort or torment.

Solomon saith when the body dies, Then shall the dust return to the earth, as it was: and the spirit unto God who gave it. Eccles. 12. 7:

Our Saviour saith, Fear not them that kill the body, but are

Man's future Eternity.

7

are not able to kill the soul.
Matt. 10. 28.

And Saint Paul saith, It
is appointed unto men once to
die, and after this the judge-
ment; after death judge-
ment presently follows, as
the Greek words do fig. + M. Ta
nise, and therefore by Heb.
judgement here, is meant (at 9. 27. comp.
10. 5. 4. &
c. 19. v. 28.) that parti-
cular judgement which the
Lord doth pass upon every
soul immediately after
death, for at that instant
* God pronounceth, and * Bishop
the Conscience apprehend-
eth a sentence of blessing
or cursing, and according-
ly the soul is estated in its
Eternal condition, either of
felicity or misery.

The souls of all those
who die in the * Lord, in a * Rev. 14.
believing and regenerate
state, are by the mercy of 13. Hebr.
12. 23.

B 4.

God

Luke 18. God absolved and made
22, 25. ch. perfect in holiness, and are
23. 49. 31 carried by good Angels in-
Acts 59. to heaven, there to live in
Phil 4. 23. a happy estate of joy and
1. 12. 13. 14. rest, with their ever blessed
 God and Saviour, and
 with all the holy Angels,
 and with all those perfect
 and blessed souls who went
 to heaven before them:
 waiting for the full redem-
 ption of their bodies, which
 even in death, and after
 they are returned to dust,
 continue still united to
 Christ, and rest in their
 graves, as in their beds, till
 at the last day, they be a-
 gain united to their souls.
Rom. 8. 23. Ps. 16. 9. Isai 57. 2.
Job 19. 25, 26.

But the souls of all Peo-
 ple who die out of Christ,
 in an unbelieving and un-
 regenerate condition, are
 by

Manufacture Eternity.

by the justice of God * con- * Eccles.
demned to infernal mis- 12. 2. Luk.
ery, and are haled away by 12. 20. ch
evil Angels into hell, there 16. 23, 24.
to remain in torments and A 8. 1. 19.
under darkness with the de- 1 Per 3. 19
vil and his angels, and Judev. 6, 7
with all those sad and mis-
erable souls, who were be-
fore doomed to that place
of torment: and their bo-
dies which return to dust
and see corruption, are
kept in their graves, as in
their prisons, till the resur-
rection, and judgement of
the great day. Gen. 3. 19.
2 Per. 2. 9.

A Philosopher being ask-
ed by Alexander the great,

* Whether there were more men * P. Mor.
alive then dead? Answered, de ver. cb.
That there were more alive, be- Rel. c. 15.
cause (said he) there are
none dead in respect of their
souls: We are taught more

plainly by Divinity, then
 ever any where by Philoso-
 phy, That the souls of all peo-
 ple are immortal, and conse-
 quently that they who are
 dead in their bodies, are
 alive in their souls, either
 in heaven or hell, besides
 these * two places, for souls
 separated from their bo-
 dies, the Scripture acknow-
 ledgeth none.

* Luke 16
 23, 24.

4. Prin-
 ciple.

Fourthly, That the bo-
 dies of all mankind who
 have dyed from the begin-
 ning to the end of the
 world, shall all be raised
 again at the last day, and
 reunited to their own-
 souls; all the dead shall be
 raised again with the self-
 same bodies, and none o-
 ther, yet so altered in qua-
 lity, as that then they
 shall be able to abide for e-
 ver.

The

The words of ^{our} Saviour are exprefs and full; ^{John 5.} 28, 29.

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life, and they that have done evil, unto the resurrection of damnation. And the words of the Apostle are clear and plain, There shall be a Resurrection of the dead, both of the just and unjust, Acts 24. 15.

And again, The dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal, must put on immortality. 1 Cor. 15. 52, 53.

Let not incredulous nature shrink at the possibility of Resurrection, when the God of nature undertakes it,

it. **Why** should it be thought **nothing** incredible that God should raise the dead? Is it not as possible for God Almighty (with whom nothing is impossible) to raise the dead out of their dust, which is something, as to make the world of nothing? is it not as easie with the Lord (for whom nothing is too hard) to raise man out of his dust in the earth, as to form man of the dust of the ground? It is sufficient to me that the Lord Jesus Christ hath promised me, that if I believe in him, he will raise me up at the last day. *John 6. 40.*

5. *Principle.*

Fifthly, That all those of mankind who shall be raised from the dead, together with the rest of mankind

Adams future Eternity. 13.

kind, who shall be found
alive at the second coming
of Christ, *being changed in a*
moment, they shall all per-
sonally appear before the
judgement seat of Christ
to give a publick account
of their thoughts, words,
and deeds, whether they
were good or evil: and
they shall all be judged by
Jesus Christ to go in their
bodies and souls into an
everlasting condition, ei-
ther of happiness or mi-
sery.

ex. d. 13. Me
de

Gen. 1. 1

Enoch the seventh from
Adam * Prophefied of the * Jude v.
day of judgement: Our Sa- 14, 15.
vour in his Sermons often Mark. 11.
made mention of it: and 22, 24.
the Apostle *Paul* solemnly
warnes us of it, for (saith * 2 Cor. 5:
he) * *We must all appear be-* 10, Rom.
fore the judgement seat of 14, 12. Ec-
Christ, that every one may re- clef. 12, 14
ceive 1 Cor. 4 5,

ceive the things done in his body according to that he hath done, whether it be good or bad; so then every one shall give an account of himself to God, who will judge the secrets of men by Jesus Christ according to the Gospel, and will reward them according to their works, as their works or deeds were fruits and effects, either of their faith, or of their unbelief. *Mat. 16. 27. Rom. 2. 6, 16.*

Again, Saint Matthew tells us, That Jesus Christ the Judge * of quick and dead, shall give this comfortable sentence of everlasting life and salvation to all the elect among Mankind, who were righteous, and such as had a part in him; Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world,

* Ioh. 5.

22. Acts

10. 43.

world. Math. 25. 34.

And again, that Christ himself shall give this dreadfull sentence of eternall death and damnation to all the Reprobate of mankind, who were wicked, and such as had no interest in him, *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Mat. 25. 41.

It seems that the proceedings of the general and last judgement, shall be so ordered by the peculiar favour of God, as that the Saints who were in Christ, shall first be judged and acquitted, and then with Christ, they shall judge Reprobate men and angels, not in an equal authority with Christ, but as approvers of his righteous judgement,

Sixtly,

6. Prin-
ciple.

Sixtly, That all man-
kind shall certainly go into
that everlasting condition,
that the Lord Jesus Christ
shall doom them unto;
those whom Christ shall
absolve, and sentence to in-
herit the Kingdom of Hea-
ven, shall assuredly go into
it, to live eternally happy
in it: and those whom
Christ shall condemn to go
into everlasting fire, shall
certainly go into it to be e-
verlastingly punished in it;
after the act of eternal judge-
ment is past, the execution of
it will immediately follow;
this is proved and insisted
upon in the next Chapter,

CHAP.

CHAP. II.

Shews by many infallible proofs,
That all mankind in the end
of this world, shall go in their
bodies and souls into an ever-
lasting condition, either of
happinesse or misery.

I Have now brought you
within the sight of mans
future Eternity, unto that
great Doctrine of Eternity
chiefly aimed at, which is
this, That all mankind at the
end of this world, shall go in
their bodies and souls into an
everlasting condition, either of
happinesse or misery; The
wicked of all mankind, who
had no part in Christ, shall
go into hell, to endure e-
verlasting punishment, and
the righteous among
all

A Treatise concerning

all mankind, who were interested in Christ, shall go into heaven, to inherit life eternal; and for all the world shall go into one of these two places or states of *Eternity*, after that time shall be no more.

The truth of this weighty point of Divinity may appear these two waies.

1. By Divine Testimonie.

2. By Humane Testimonie.

Confir- First, This appears to mation by be so, by the Divine Testi- Divine re- monie of the Spirit of God stimony.

in the holy Scriptures, who saith concerning the wicked, that they shall go into everlasting punishment, but the righteous into life eternal. Mat.

25.46.

When Jesus Christ shall sit upon the Throne of his glory,

glory, the people of all nations shall be gathered before him, and he will distinguish them into two sorts, namely into *sheep and goats*: *Mat. 25. 31. 32.*

By *Goats* are meant the Reprobate of all mankind, who dyed in their * *sins*, and out of Christ: though many of them did profess faith; yet none of them had that *Faith unfained*, which worketh by Love; for when Christ in his poor Members was an hungred, they gave him no meat, and when he was naked, they clothed him not; and these are the unbelieving and the ungodly of the world, who shall go away into everlasting * *punishment*, that is, they shall go into hell to suffer everlasting punishment.

* *John 8.*
24. *Luke*
8. 13. *Heb.*
10. 39.
Mat. 25.
42, 43.

* *Metonym.*
adjuncti
Piscator ad.
locum.

By

By Scripture to be understood the Elect of God, ca-

* Rev. 5. 9 **ken out of all** * sorts of
1 Cor. 1. **mankind,** who were re-
30. 1 Cor. **deemed, justified, and fan-**
6. 11. **ctified by Jesus Christ** ma-
ny whereof had opportuni-

ty to shew forth their faith
in Christ, and their love
unto Christ, by their Cha-

rity to the poor people of
Christ; for, when Christ

in his poor Members was
sick and in prison, they vi-

sited him, and when he was
hungry and naked, they

fed him, and clothed him:
And these are the righteous

in Christ Jesus, who shall
go into * Life Eternal, that

* Μετ' αὐ- **is, they shall go into hea-**
μιν ὧς, **ven to enjoy life eternal.**

Mat. 25. 35, 36, 37, 46.

Again, This is proved by
the Parable of the tares of the

field, in the thirteenth cha-
pter

ter of Saint Mathew, Co.
Gospel of God.

If you well observe our
Saviours Exposition of this
Parable, you will find, that
all people in the world are
compared unto good Seeds,
and Tares.

By Taxes are meant the children of the wicked one, who were of their * Father the

Ioh. 8.

Diavel, for his lusts they would

Titus I. 16

do; though many of them were Christians by name, and Believers by profession, yet they were but formal Christians, and feigned Believers, being such as did offend; and such as were workers of iniquity: And these in the end of this world, shall be cast into a Furnace of fire; that is, into Hell-fire, where there is for ever weeping and gnashing of teeth,

teeth. Mat. 13. 40, 41, 42. Rev. 16. 10, 11.

By good Seed is to be understood the children of the Kingdom, who were joint-heirs with Christ of the Kingdome of Glory; and these at the last day shall be received up into the third Heaven, and shall shine forth as the Sun in the Kingdom of their Father, and that for evermore; for of his Kingdom there shall be no end. Mat. 13. 38, 43.

Further
proof by
two Ar-
guments.

I. Argu-
ment.

2 Cor. 5
10.

† David
Sinner.

This Divine Doctrine may be further illustrated, and yet more strongly confirmed by these two Scripture-Arguments.

First, at the great Assizes of the whole world, when all mankind shall so appear before the tribunal of Christ, as that the secrets of their hearts shall be laid open

open, they will be found
either such as were ignorant
and disobedient, and out
of Christ, or such as were
knowing, obedient, and in-
terested in Christ.

They who shall be found
at that notable day of dis-
covery, such as had no part
in Christ, such as knew not
God, and as obeyed not the Go-
spel of our Lord Jesus Christ,
shall be punished with everlast-
ing destruction from the pre-
sence of the Lord, and from the
glory of his power. 2 Thes. 1. 7.

But they who shall be
found at that great day of
Trial, such as were in Christ, * Ioh. 17.
such as did * know the only
true God, and Jesus Christ Ioh. 6. 40.
whom he hath sent: and such
as did truly believe in Christ,
and sincerely obey him,
shall be saved with eternal
salvation. Heb. 5. 9.

There-

Therefore all mankind at the end of the world, shall go into an everlasting condition, either of wo or weal.

2 Argu-
ment.

Secondly, either all mankind after the day of Judgment, shall go into an everlasting condition, either of happiness, or misery; or else some of mankind shall be turned into nothing: or else some of mankind shall go into some third place or state.

* Mat. 25.
46.

But not any of mankind shall be turned into * nothing; for the wicked of all mankind shall go into everlasting punishment, therefore they shall have an everlasting being; otherwise there would be a punishment inflicted, & none indured, which is a contradiction; and the righteous among mankind shall

shall go into *life eternal*, and therefore they that subsist & live for ever, and so none of mankind shall be annihilated, or consumed and turned into nothing.

Nor shall any of mankind go into any third place, or state, because there is no place nor state to be found in the Word of God for any of mankind to go into, after this world is ended, besides

* *hell and heaven*, besides Mat. 7. 13;
the cursed condition of ever- 14. Luke
lasting punishment, and the 16. Mat.
blessed state of *life eternal*; 25. 46.
and how can any of mankind go into that which is not?

Therefore, we may certainly conclude, *That all mankind at the end of this world shall go in their bodies and souls into an everlasting condition either of glory or misery*; The

C

wicked

wicked shall go into an everlasting condition of pain and calamity : and the righteous shall go into an everlasting condition of rest and glory, and so all shall go into an eternal state, either of felicity or misery, after that time shall be no longer.

The antiquity of this point.

Here it might be shewed, that the Doctrine Of *Mans everlasting condition in the world to come*, hath been received for a *Truth* ever since this world began. The holy * Partriarchs, Prophets and Apostles, and the Old and New Testament Saints believed it, and acknowledged it : so did the ancient *Fathers* after them, & the greatest part of Christians in all ages and parts of the world. And all the Reformed Churches now in

* Gen. 2.

17. ch. 3.

v. 15. 24.

Hebr. 11.

v. 4, 5, 7, 8,

9, 10, 13,

26. Jude

v. 14, 15.

Dan. 12. 2.

Mat. 25. 46

2 Thes.

1. 8, 9, 10

Chri-

Christendom do confess it,
and do earnestly contend
for this *Fundamental Article*
of the *Catholick faith*.

But I labour to be brief,
and therefore instead of in-
sisting upon the *Antiquity*
of this point, I shall refer
you to the Scriptures and

* Authors in the Margin, * *Daille of*
and to the last Article of the use of
Athanasius's Creed, of the the Fa-
Nicene Creed, and of that ther's his
ancient Creed, commonly Preface.
called, *The Apostles Creed*, & *Corpus*
whereby you may see with *Confes.*

your own eyes, that this is
no new, but an ancient
Truth, which hath been re-
ceived in the Church of
God, in all ages of the
world.

Secondly, This infalli-
ble Doctrine may be pro- Corfir-
ved, if further proof be mation by
needful, by humane testi- humane
mony te stimony

mony, and as I may say
with the Apostle, (*Acts* 17.
28.) by certain of our own
Poets; for, the wiser sort both
of *Poets* and * *Philosophers*

* See P. *Mornay* of were of this opinion, "That
the truenes "wicked people shal go after
of the Chr. "they depart hence, into a
Religion, "horrible place, called *Tar-*
ch. 15, 19. " *tarus*, where they shal be
V. Grot. l. 1 "eternally tormented: &
c. 21, 22, "that good men, shal go
23. l. 4. c. 12 "after their departure out
"of this life, into a pleasant
"place, called *Elizium*,
"where they shal live hap-
"pily for ever.

Which opinion of theirs
clearly shews, that they had
some imperfect notions of
Mans future Eternity, either
in torment or happiness.

* *Munster*, Again, they who * write
Ortelius, of the world tel us, That
Heylyn. See the people of every Nation
P. *Mornay*, in the world, are of some
c. 1. p. 9. Reli-

Religion, and they who are *Alcoran*
of any Religion, do hold, *Mahom. c.*
That there is a life after this ^{*14. p. 260.*}
life, where it shall go well with ^{*c. 20. p. 198*}
the good, and ill with the bad of
mankinde for ever; Why elte
are they Religious?

Doubtless, that must
needs be a manifest Truth
that appears to be so, not
onely by the light of the
holy Scriptures, but also by
the Light of Nature, and
the common opinion (al-
most) of all people in the
world; Nay, by the com-
mon practise of the Diuel
himself, *Who as a * roaring* ^{*1 Pet. 5.*}
lion walketh about seeking ^{*8.*}
whom he may devour: endea-
vouring by his temptati-
ons, apparitions, possessi-
ons, and wiles with delu-
ded finners, to deprive as
many of mankind of eter-
nal salvation as possibly he

can, and to bring them at last unto everlasting damnation, from which, *Good Lord deliver us.*

CHAP. III.

Describes the misery of that everlasting condition of woe and punishment, that the wicked shall go into, at the the end of the world.

HAVING hitherto proved the Doctrine Of mans future Eternity, I shall in the next place explain it; and first of all I shall mournfully look downward, towards — the miserable Eternity of such as shall be damned, and shew you (so far as I know it by Scripture-Revelation) wherein the

the misery of their everlasting punishment, which is the punishment of punishments, doth chiefly consist, namely in these three particulars.

1. In their punishment of loss.

2. In their pain of sense.

3 In the everlastingness of both these kinds of punishment.

First, The misery of that ^{I Their} everlasting cursed, and ^{ment of} damned condition that ^{loss.} the wicked shal go into at the end of this world, doth consist in their punishment of loss, and that in these four respects.

1. They shal be punished with the loss of the comfortable, and beatifical presence of God the Father, Son, and Holy Ghost,

They shall depart and go away from the Lord, in such a sort as that they shall never have any favour, nor any refreshing from the presence of the ever-blessed and glorious Trinity.

God being the chief
 * good, and the greatest fe-
 * Psal. 119. 68. Math. licity, and his loving kind-
 29. 17. ness being better then life,
 Psal. 36. 9. therefore to be punished
 Psal. 63. 3. with the loss of his favour
 will be as it were the ever-
 lasting death of the dam-
 ned, and their greatest loss,
 and saddest misery.

2. They shall be punish-
 ed with the loss of heaven,
 that place of celestial rest
 and blessedness, where God
 is said to dwell, whither
 Christ is ascended, and
 where the Lord will mani-
 fest himself unto his people
 to their everlasting com-
 fort

fort and happinesse.

There shall be weeping and gnashing of teeth (saith our Saviour) when ye shall see Abraham, and Isaac, and Jacob, & all the Prophets in the kingdom of God, and you your selves thrust out. Luke 13.28.

3. They shall be punished with the loss of the blessed Communion of all the holy Angels in heaven; for seeing they shal be punished with the loss of the favourable presence of God, & with the loss of heaven, it follows that they shal be punished with the loss of the joyful fellowship of all the holy angels, who do alwaies behold the face of God in heaven. *Mat. 18. 10.*

4. They shal be punished with the loss of the comfortable company of all the Saints in heaven, and of all

C 5 their

their glorious perfections,
& heavenly priviledges; for
such they shal* depart from
the Lord, and shal be shut
out of heaven, and cast in-
to hell, where they shal for
ever remain unpardoned
and unsanctified, retaining
their vile hearts and sinful
natures: therefore it ne-
cessarily follows, that they
shal be deprived of the
happy society of all the
Saints, and of all those ce-
lestial perfections and bles-
sed priviledges, that they
shal enjoy, when they shall
be ever with the Lord in the
kingdome of heaven, *Luke*
16.22, to 27.

We think their lossto be
very great, who are puni-
shed with the loss of the
temporal good things of
this life; but alas! What
is that, to the loss of the e-

ternal good things of the life to come?

A Godly * Gentleman * This is observing the gallant ac-
commodations of a pious M. Calamy ^{relat: d by}
Noble man, took occasion ^{In his Ser-}
to speak to him after this ^{mon on}
Christian manner: *My* ^{Heb. 11.}
Lord, (said he) you had need ^{13.}
make sure of heaven, or else
when you die, you will be a great
looser; it infinitely con-
cerns both great and small,
to make sure work about
their Salvation, otherwise
when they die they will be
great losers, for they will
lose not onely their com-
forts on earth, but also the
joyes of heaven, and that
without all hope of recove-
ry. Luke 16.23,24.

Secondly the misery of ^{2. Their}
that wofull and cursed ^{pain of}
condition, called *The* ^{sense.} **dam-*
nation of hell, that the wick- ^{* Mar,}
^{23 33.}
ed,

ed shal go into, after the day of Judgement, doth consist in their pain of sense, or in that sensible pain that they shal bee punished withall, in hell, that terrible place of torment, and that in sundry particulars, worthy of our most serious consideration.

1. They shal be punished universally with a sensible pain, all over; as, in their bodies, and in all the parts thereof, and in their souls, and in all the faculties thereof.

These shal go away into everlasting punishment; it is spoken of the wicked, after they were condemned to go in their bodies and souls into Everlasting fire, prepared for the diuel and his angels. Mat. 25. 41. 46.

2. They shall be punished
ed

ed extreamly, with a grievous sensible torment in their whole man; for, *They shall go into * hell into * the fire that never shall be quenched, and into the lake that burns with fire and brimstone.* Mark 9.46. Rev. 21.8.

Though fire and brimstone be terrible, yet the thing thereby signified is more terrible; indeed, indeed, the largest and most capacious heart alive cannot conceive how extream their pain and misery will be, upon whom the *total wrath of God shall abide for ever.* John 3.36. Rev. 14.10.

It Cain, if Judas, if Spira, and others, were so grievously tormented with despair and horreur of Conscience, when the terrours of God were upon them: and if the wrath of God upon

Luke 22.
44.

upon Christ for a while, caused his soul to be exceeding heavy, and made his bodie sweat as it were great drops of blood; how extreemly, will the infinite fierce wrath of God, torment the damned in hell, when it shall abide on them for all Eternity?

* Rev. 10.
13.
Mark 9.
43.

3. They shall be punished continually, without having any ease, intermission or freedom from pain, throughout the infinite space of Eternity; how can it be otherwise, sith they shall be cast into the Bottomless * pit of hell, where their worms dyeth not, and the fire is not quenched; where they have no rest day nor night, but are tormented continually, continually. Rev. 14. 10. 11.

I have sometimes thought in my sickness, *What if the Lord*

Mans future Eternity.

39

Lord should alwaies afflict me
with such a pain as this is, and
should continue me to endure it
to all eternity, how miserable
then wou d my life be? and
yet (saith a learned * Au-
thor, after a long sickness) Dr. Ar-
rowsmith
"what is a sick-bed to Armilla
"hell? What is a Fever to Chaucet.
"those everlasting burn-
"ings? where the fire never
"goeth off, the fire never
"goeth out, the worm ne-
"ver dieth. *Mark 9.44.*

4. They shal be punished
remedilessly, without ever
having any remedy, or any
help, or hope of remedie.

The Author to the He-
brews tels us, That if we
sin wilfully, after we have re-
ceived the knowledge of the
truth, there remaineth no more
sacrifice for sins, but a certain
fearfull looking for of judge-
ment, and fiery indignation,
which

*A Treatise concerning
which shall devour the adver-
saries. Hebrews 10. 26, 27.*

The Sacrifice of Christ, is
* Deodat. the onely * true Sacrifice,
Annot. if that be quite rejected, it
can be no more reiterated,
neither can there be any o-
ther found elsewhere, and
so nothing but remediless
misery is to be expected;
they, who shal finally re-
fuse Jesus Christ our ever
dear redeemer, shal be con-
demned to *hell* without all
possibility of being redeem-
ed out of it, and without all
hope of having any * com-
fort in it; and so, they will
be left to utter desperation,
* Psal. 49. without either help or hope
7, 8. of remedy; but here is not
Luke 16. all, for, —
24, 25, 26.

Thirdly, The misery of
that deplorable punish-
ment, and fulness of all
curshedness, called *The*
* second

* *second death*, which impe- 3. The E-
nitent unbelievers and ill- ternity of
livers must endure in Hell, ^{ry.} their mise-
at the end of the world, * Rev. 21
consists, in the everlasting- 8.
ness of it; their punishment
of loss, and pain of sence,
will last throughout all-E-
ternity.

Hearken what the Scrip-
ture saith, about the mise-
rable Eternity of such as
shal be damned; *They shall
go away into everlasting punish-
ment; they shal suffer the venge-
ance of eternal fire; the black-
ness of darknes is reserved for
them for ever; they shall be
tormented for ever and ever.*

Mat. 25. 46. Jude v. 7. 13. Rev.
20. 10.

Oh these † words, *Everla-
sting, eternal, ever, ever & ever!* † αἰώνι &
how plainly and fully do κόλασις,
they prove the everlasting- Mar. 25. 46
ness, and the perpetuity of refuteth
the Origen.

the punishment of the damned in *Hell* ? After they have been punished with the loss of the happiness of heaven, and with the sense of the horreur of *Hell*, as many years as there are grass piles upon the earth, as there are drops of water in the sea, as there are sands by the sea shoar, as there are motes in the Sun, as there have been leaves on all the trees that ever grew, & as there have been hairs upon the heads of all mankind from the first till the last born; I say, after they have been punished so many years, may more, after they have been punished so many millions of years as it is possible for the mind of man to conceive, their most fearful punishment will be no nearer

an end, for it will ever last,
and never end, never, ne-
ver.

Their souls are *immor- * Eccles.
tal already, and their bo- 12. 7. Dan.
dies shal be raised everlast- 12. 2. Heb.
ing: the judgement that 6. 2. 2 Pet.
shal be passed upon them is 2. 17. Mark
eternal, *Hell* that place of 9. 46. Joh.
torment they shal be turn- 3. 35
ed into, continues for ever:
their worm of conscience is
ever-living, and the wrath
of God which shal abide on
them is everlasting; there-
fore their punishment
shal be everlasting, everlast-
ing.

Though we may look
forward, and forward to-
wards — their miserable
eternity, yet we shal never
see the end of it, and they
will never find an end of
it; for, after it is once be-
gun, it is like a circle that
hath

hath no end at all, or like
 * The Per- that * Prison, that whoso-
 fians Pri- ever were cast into it, could
 son called never get out again.
 Lethe.

Draxt:

In all the miseries man-
 kind meet withall in this
 world, they have this poor
 comfort, they hope their
 misery will have an end;
 but the wicked in Hell can
 have no such hope, and
 therefore no such comfort;
 for, they wil know after
 Christ hath condemned
 them to go into everlasting
 fire, that their punishment
 wil be everlasting and end-
 less.

The E. If any say unto me, What
 ternity of is the *Eternity* of the Dam-
 the damn- ned in Hell? my reply is
 ed a poste- this, It is the *Everlastingness*
 riori, de- of their hellish pain and
 scribed. misery, whereby it will e-
 ver last, and never end, ne-
 ver, never.

O all ye careless sinners? Obvious
see here in this miserable eter- applicati-
nity, eternity, eternity, the on,

great and abominable evil
 of sin, and the sad fruit of
 it: See *here*, what that *wrath*
to come is, you ought to flee
 from, and how much it
 concerns you * to fear

* Mat. 10

God, who can cast both soul
 and body into hell: See
here, where the broad way

18. Luke

12. 5

of affected ignorance, un-
 belief, and wickedness will
 end, even within the wide
 gate of the dreadful prison
 of *Hell*, from whence there
 is no return: Behold *here*,
 what your sins will bring
 you unto at last, unless you
 truly repent of them, and
 apply Christ by Faith for
 pardon of them, and power
 against them.

And flatter not your selves
 in hope of a tolerable *hell*,
 as

as thinking that if you be damned, that you may endure the torments of *hell* as well as others; For verely, verely, no finite heart can conceive how great the pain and misery of the damned will be, who shal be punished by an infinite God, for an infinite guilt, throughout the infinite space of Eternity: * One says wel, " We can go no path way " further in comprehend-
 to heaven: " ing that which is incompre-
 " bensible, then to know it
 " to be incomprebensible.

* *M Dents*
 Plain-
 Man's
 path way
 to heaven:

It is not for nothing that
 * *Isa. 30: God hath ordained* * *Tophet of*
33: Maith. old, and that Christ hath so
5: 22: ch. often threatned hell and ever-
25: 41: 46: lasting punishment against
Mark 9: impenitent and unbeliev-
43, 44, 46, ing sinners: For, for, as sure
48: as the promises of heaven
and life eternal are true; so
sure

Mans future Eternity.

47

sure the threatnings of hell and everlasting punishment are true, and they shall be fulfilled in God's appointed time and way. *Mat. 5. 18. ch. 25. 46.*

Though Reprobate sinners are but finite Creatures, and did sin but for a time, yet because they sinned against an infinite good God, and against the everlasting Gospel of Jesus Christ the eternal Son of God, and did never repent of their sins, but would have sinned * eternally if they had lived eternally, therefore their offence is infinite, and it will be just with God to punish them with an everlasting punishment, and so with an infinite punishment in respect of duration, *Rom. 3. 8 Rom. 6.*

Objections and Queries prevented

*Aquinas
prima 2^a de
Q 87. Art.
5. & Suppl.
Par. 3. q. 99
art. 1.*

23.

Al-

Although all the damned shal be everlastingly punished with the loss of the felicity of heaven, and with the sence of the misery of *Hell*, yet by how much any of them have been greater sinners then others of them, by so much their * degrees of punishment will be the greater, according to the opinion of most expositors upon these Texts of Scripture, *Mat. 11. 22, 23. Mat. 23. 14. Luke 12. 47, 48.*

* *V. Gerard de inferno.*

If the worm in hell that dyeth not, and the fire that is not quenched, be material, as

Aug. de civ. Dei L. 21 c. 9, 10. Lombard L. 4 Dist. 44 Aq. Suppl. 3. par. qu: 97 art. 5 some learned * Writers do suppose they are, then the damned in *Hell* will be grievously and everlastingly tormented with them; and if they be Metaphorical, as it is most likely they are,

are, according to the
judgement of several mo-
dern * Divines, then the
Conscience of damned sin-
ners will be like a worm
that dieth not, and the
wrath of God abiding on
them, will be like the fire
that is not quenched, tor-
menting them universally,
extreamly, continually, e-
ternally.

*Calv. 1.
in Isa. c. 30
v. ult.
Tilenus
Syntag p. 2
D. 47.
Gerrard de
inferno.*

But what need is there
curiously to enquire, or
boldly to determin about
such niceties as these? It
is enough to know, that the
pains and torments of *Hell*
to the wicked-, will be
both eternal and incom-
prehensible. *Deuteron. 29.*
29.

O Reader! if we, who
know but in part, *The Do-*
ctrine of the everlasting punish-
ment of such as shall be dam-
D ned,

ned; do apprehend their misery to be so exceedingly grievous: How extremely miserable wil they find their punishment to be, when they shal fully know it, by woful experience.

* Bellarm.
in concione
de crucia-
tibus Ge-
hennæ.

As that * youth, who was chosen by a certain King who had no issue, to be heir to the Crown, in case he proved fit for Government, otherwise to be a Gally-slave, came to know by sad experience how great his punishment was for his negligence and misdemeanor, when (being found upon tryal unfit for a Kingly Throne) instead of being Crowned King, he was made a Gally-slave: even so, the wicked will come to know by woful experience, how great their punishment

nishment shal be, for their
wiltul ignorance and final
disobedience, when instead
of being preferred to hea-
ven, to be ever with the
Lord, and with his holy
Angels and Saints, they
shal be condemned to go
into *Hell fire*, prepared for
the diuel and his angels &
their infernal torment-
ing, and tormented com-
panions. *Matthew 25. 34,*
41.

O what cause have we
(who have deserved to be
everlastingly damned) to
magnifie the Lord, who (we
hope) hath delivered us
from this wrath to come,
through * *Jesus Christ*, and * *1 Thes.*
to wish out of our zeal to *1. 10.*
his glory, that all our *1 Cor. 13.*
thoughts, words, and *57.*
works, may either honour
D 2 Christ,

Christ, or dishonour our
selves.

CHAP. IV.

*Explains the happinesse of that
Eternal state of glory and
rest, that the righteous
shall go into at the last
day.*

I Have already cast mine
eyes downward, to-
wards — the miserable
Eternity of such as shall be
damned, and described
the horreur thereof unto
you, therefore I shall next
of all joyfully look upward
towards — the blessed
Eternity of such as shall be
saved, and shew you (so
farre as I have attained

to see it by *Scripture-light*) wherein the happiness of their life Eternal, which is the life of lives, doth principally consist, to wit, in these three things.

1. In their being like unto Christ.

2. In their enjoyment of God in Christ.

3. In the Eternity of both these heavenly privileges.

First, The happiness of that Eternal blessed and glorious state, that the righteous shall go into at the last day, doth consist, in their being made like unto Christ; for the Apostle *John* saith, *That when Christ shall appear, we shall be like him*; as Christ is holy and glorious in soul and body, so his people at his appearing shal be holy and

1. Their conformity unto Christ in holiness and glory.

glorious in their souls and
bodies, and so they shal be
like their Saviour in holiness
and glory: yet not in equa-
lity, but in * resemblance,
and so with a difference
of degrees betwixt Head
and Members.

* *Similes*
non pares,
Beza Ep.

1 John 3.2

3.2.

1 John

The souls of all those,
who dyed in Christ before
his second coming, were
immediately after the
death of their bodies, and
at particular judgement
acquitted and made * per-
fect in holiness and glory,
like to the glorified soul of
their Saviour, and when
their bodies shal be raised
again at the last day, *They*
shall be fashioned like to his
glorious body, and so they shall
awake in his likeness.

* Hebr. 12
23.

Psalms. 17. 15. Philip. 3.

21.

The

The people of Christ also, who shall be found alive at his appearing, *They shall be like him*; Indeed all Gods Saints shall be * con-^{1 Cor.}formable to their blessed^{15.49.} Saviour in perfect purity and glory, and so they shall be, not onely fully freed in their whole man, from all sin, both Original and actual, and from all sorts of sorrows, miseries, and sufferings external, internal, and eternal: but also, they shall be completely endowed in their bodies and souls with such like pure and heavenly qualities, as the blessed Manhood of Christ is now glorified withall.

As, in their bodies, with * immortallity, Spirituallity, * 1 Cor. power, and glory: and in^{15.42,43;} their * souls, with perfect^{44,53.} light * Psal. 36

9. 1 Cor. *light of understanding, where-*
 13. 12. *by they shal know even as*
 Mat. 6. 10. *they are known, and with*
 Rev. 19. 1. *perfect freedom of will, where-*
 by they shal be exactly con-
 formable to the heavenly
 will of God; and again,
 with perfect order and eleva-
 tion of affection, whereby
 they shall perfectly love,
 and laud the Lord their
 God, and perpetually de-
 light themselves in him;
 and so being glorified in
 their bodies and souls, they
 will be fitted for that state
 of glory and life eternal
 that they shal inherit from
 thenceforth, and for ever.

Matthew 25. 46. 1 Pet.
 5. 4.

Thus, When Christ who is
 their life shall * appear, then
 shall they also appear with
 him in glory, cloathed with
 the white robes of his ever-
 lasting

* Col. 3. 4
 Rev. 19. 8,
 9. Ephes.
 5. 27.

Man's future Eternity.

lasting righteousness and splendour: not having spot or wrinkle, or any such thing; and so Christ will present them holy and glorious in the kingdom of heaven, where he will uphold them in perfect purity and glory world

Isai 60.21

Ephes. 5.

27. Col. 1.

22.

without end, in so much, as that he will be everlastingly Glorified and admired in them. 2 Thes. 1. 10. Heb. 13. 8. Rev. 21. 23.

Though we, poor we, know not as yet how glorious our Saviour now is in heaven, nor consequently how glorious his people shall be, when they shall be like him, yet we may guess at the glory of Christ in heaven, by the glory of his * Transfiguration on earth, and we may safely conclude, that the Saints will be satisfied when they

Mat. 17. 2.

D 5.

shal,

shall perfectly bear their
Saviours celestial image in
the kingdome of heaven,
and that then, they will
have cause to say, as Peter
did upon the Mountain, *It
is good for us to be here.* Mat.
17 4.

If the man who had
been long sick, joyed to
think that in the grave
he should be free from pain
and sickness, how may the
children of God who have
been long sick of sinning,
and subject to suffering all
their life long, rejoyce, to
think, that in heaven,
when they shall be like Christ,
they wil be beyond all
possibility of sinning and
suffering. 1 Cor. 13. 54, 55, 56,
57. Rev. 21 4.

2. Their
enjoy-
ment of

Secondly, The felicity
of that joyful and blessed
life, called *everlasting life*,
that

that the Saints shall inherit God in both in their bodies and Christ in souls after the day of the highest judgement, doth consist, in their enjoyment of God in Christ, in the everlasting habitations of heaven; which is the principal part of the happiness of their life eternal, and as it were, the highest pitch of their heavenly felicity.

All the *Elect* people of God, by whatsoever names and Religions they were called, and distinguished here on earth, they shall all have in heaven, Communion one with another, fellowship with the holy angels, and a full fruition of the ever-blessed Godhead in Trinity of Persons; and that in these three respects, which I shall the rather express in Scripture.

pture-Language for the
help of our weak under-
standing herein.

I. They shall enjoy God
in Christ, in being present
with him in the same, Em-
pyrean heaven, and ever-blessed
Eternity, where he enjoys
himself, and where his glo-
rious angels and the blessed
souls of his people enjoy
him.

* Jo. 14. 5. Christ hath promised his
people, that he will receive
them to himself; that where
he is, there they may be also;
and therefore, there they
shall be in his appointed
time.

* 1 Thes. 4. 17. Again, the * Apostle Paul
plainly tells us, That we shall
be ever with the Lord, & so we
shall partake of that fulness
of joy that is in his presence,
and of those pleasures which
are at his right hand for ever-
more. Psal. 16, 11. This

Mans future Eternity.

This, this, is *that*, which the Saints here on earth, do so * earnestly and ardently desire, as that their souls are restless and unsatisfied until they come to the full fruition of God in the highest heaven, which he hath prepared for their everlasting home and entertainment in the world to come.

2. They shall enjoy God in seeing of him as he is; For, then saith Saint Paul, we shall see face to face, and know even as we are known. *1 Cor. 13. 12.*

Again, the Apostle John saith, that then we shall see the Lord as he is; and so we shall enjoy him by our immediate and blessed Vision of him. *1 Joh. 3. 2.*

All the Saints shall behold the glory of their blessed.

* 1. Cor. 5.
2. 8. Phil.
1. 23.
fecisti nos,
& c. inquit
etiam est
Cor & c.
Aug. Conf.
lib 1. c. 1.

Sicut Angelivident,
ita & nos
visuri
sumus.
Aug. de
Civ. dei,
lib. 22.
c. 29.

fed Saviour in his heavenly

* Iob 19. kingdom with the * eies of
25, 26. their glorified bodies; and
Io. 17. 24. they shall see the blessed
* Isa. 60. Deity in three glorious
19, 20. Persons, with the * eies of
Mart. 5. 8. their understanding fully
Rev. 22. enlightened with the light
4, 5. of glory : They shall all

know the Lord apprehensively in all his admirable excellencies and perfecti-
ons, and they shall see him whom their soul loveth as it were *face to face*, clearly and perfectly, and so they shall have a full satisfactory knowledge of God, who is the first *Truth*, and of all *Truths* else which may conduce to their complete happiness.

* Melch. Zuingerus was so fully per-
Ad. in vit. swaded of this, as that he
Germ. * said at the point of death,
Med. p. *I am glad that the time is now*
416. *come*

come

come, when the Lord will shew himself unto me face to face.

3. They shall enjoy God in Christ, in being perfectly one with the Father and Him, as they are one, after such a real manner, as that they shall never be parted from him, but shall be indissolubly joined unto him, to their unspeakable comfort and happiness.

Jesus Christ who cannot but be heard, hath prayed both for the beginning and the accomplishment of this blessed union: His prayer is, *That all his people may be * one with the Father* * Ioh. 17 and him, *as they are one:* 21, 22, 23.

They cannot therefore but be partakers of this blisful oneness with the blessed Trinity; and being partakers of it, they will enjoy God, by their happy conjunction.

junction, and immediate communion with him.

All believers through the Holy Ghost, are now inseparably united to the glorious Person of the Son of God, * Eph. 1. as members to their * Head, 211. ch. and by Christ they are united to God the Father, the Fountain of Grace and Glory, whereby they are now made partakers of the Divine Light and Life of Grace, 2 Pet. 1. 4.

* Isa 60.
19. Rev.
21, 23.

And this spiritual and mystical union begun here, shall be perfected for ever hereafter, whereby they shall partake of the everlasting Light and Life of glory immediately from the * Lord of Glory, in such a heavenly, all-satisfying sort, as that they shall be as fully happy, as possibly they can wish or desire to be. As

As all the Elect shall be beatifically united to God in Christ; so they shall be perfectly * united one to another in judgement, will and affection; how much soever they differed on earth, they shall all accord in Heaven, in one scope and act of giving glory and praise to God, and in one perpetual adoration, and fruition of one infinite Deity in Trinity of Persons; and so they wil be mutually happy in God, in themselves, and in each other.

Although it is the Soul which doth enjoy God, or * *Manche.* that doth partake * of the good which is in God; yet the body also shall have a share in the happiness of the souls enjoyment of God in the Kingdom of glory. *1 Thes. 4. 16, 17.* Sith

1 Jo. 1 7.

2¹, 22.

Heb. 12.

22, 23.

Rev. 7. 9,

10, 11, 12.

ster con-

templ. mort.

& immort.

Sith God is an infinite
 * Exod. 3. * self-existing Spirit, from
 14. Psal. Eternity, in Eternity, to
 90. 2. Eternity, and is his own
 Rom. 1. happiness, and the author
 25. Eph. 1 and object of *All* happi-
 3. ness, therefore the full en-
 joyment of God *blest* for
 ever, who is *self-sufficient* in
 his Being, and *all-sufficient*
 in his Communications,
 will be a satisfying felici-
 ty, and as high an happi-
 ness, as either Saints or An-
 gels can desire to enjoy. Ps.
 73. 25, 26.

* Dr Ar-
 rowsmith
 Armilla
 Ebatechet.

I could not but be affe-
 ctionately taken with the
 judgement of a pious * wri-
 ter about this particular;
 "Enquire (saith he) of
 "such as are yet militant
 "upon earth, wherein
 "their happiness consists,
 "the answer will be, *In*
 "their having fellowship with
 the

“ the Father, and with his Son
 “ Jesus Christ ; Let those
 “ who are triumphant
 “ be asked , What it is
 “ that renders their heaven
 “ so glorious ; their glory
 “ so incomprehensible, ye
 “ shal have no other ac-
 “ count but this, it is be-
 “ cause they have now at-
 “ tained a compleat fruiti-
 “ on of that all-sufficient, all-
 “ satisfying, ever-blessed, and
 “ ever-blessing Object — God
 “ in Christ.

It is the Doctrinal Ob-
 servation of a worthy
 * Preacher, That God alone
 is more desirable than any
 thing, then all things in hea-
 ven and earth; and no won-
 der if we consider, “ That
 “ the Lord is such a depth
 “ of Divine perfections, as
 “ that he possesseth in one
 “ onely perfection, the ex-
 cel-

* Dr An-
 nesley his
 Sermon
 upon Psal.
 73 25.

“cellencie of all perfecti-
 “ons, in so excellent sort;
 “as that none is able to
 “comprehend it but him-
 self, Therefore the ever-
 lasting enjoyment of him,
 can be no other then per-
 fect blessedness.

We may piously think
 according to the Scrip-
 tures, that when the Saints
 shal partake of this heaven-
 ly fruition of God in
 Christ, they wil have such
 a full sence, and real expe-
 rience of the *everlasting love*
 of God unto them, as
 that they will be for ever
 *affected with it, and con-
 strained by it, perfectly to
 love the Lord their God,
 perpetually to rejoyce in
 him, and everlastingly to
 laud him and praise him
 for their *blessed enjoyment* of
 him; and so their *Love to
 God

Cant. 5.8

2 Cor. 5.14

1 Cor. 13

God, joy in him, & thank-fulness to him shal never cease, because it is a part of that heavenly happiness which wil redound from their beatifical fruition of God in Christ.

A day in thy Courts (saith Sacred King David unto God) is better then a thousand; I had rather be a door-keeper in the House of my God, then to dwell in the Tents of wickedness: If the enjoyment of God in his Ordinances be so unspeakably sweet and delightful, how incomprehensibly comfortable and complacent wil the Saints perfect fruition of God in Heaven be!

I know not how to express it, let your souls think of it; but there is more yet: For,

Third-

3. The
Eternity
of their
happiness

Thirdly, The perfect blessedness of that happy condition of heavenly rest and glory, called an *eternal weight of glory*, that penitent and pious believers shall go into at the last day; consists in the *Eternity* of it, their glorious conformity unto Christ, and their blessed enjoyment of God in Christ, will never end, nor ever alter, but will continue to be the same for ever ever.

Hear what sacred Writ saith concerning the Saints future Eternity; *They shall*

* Matth. go into * life eternal, they shall
25. 46. lo. have everlasting life, they shall
3. 16. ch. ever live, and never dye; they
6. 51. ch. shall be ever with the Lord, and
11. 26. shall reign with him for ever
1 Thes. 4. and ever in the Kingdom of
17. Rev. Glory, where they shall wear an
22. 5 incorruptible Crown of Life
1 Cor. 9. and
25

and Glory, and where they shall James 1.12
possess an Eternal inheritance ^{1 Pet. 5. 4}
incorruptible, and undefiled, ^{Hebs. 9. 17}
and that fadeth not away. 1 Pet.

1.4.

How clearly and fully † Aion
do these twords — Eter^{† Aion}
nal, everlasting, ever, ever
and ever — prove, that the
blessed life or happy con-
dition that the righteous
shall go into at the last
day, will never end, but
ever continue, ever, ever
and ever.

After the Saints in hea-
ven have been happy in
their glorious conformity
unto Christ, and in their
blessed enjoyment of God in
Christ, as many years as
there are stars in the hea-
vens, as there have been
drops of water rained
down from heaven since
the begining of the world,
as

as there have been things thought upon, words spoken, and actions done by all mankind since the day that God created man; and as there have been letters written and printed, since letters, writing, and printing were found out in the world; when they have lived with the Lord in heavenly glory and happiness so many * years, nay so many thousands of years, their blessed life will be no nearer an end, for it will ever last, and never end; *Because I live* (saith * Christ to his disciples) *ye shall live also*; As Christ, who is the head of his Church, liveth for evermore, so his people who are his members shal live for evermore; and in this respect he wil satisfie them with

*Psal. 90. 4

*John 14
19. Rev: I
18.

with long life, even with
everlasting Life, which
had indeed a beginning,
but, shall never have an
end. *Psalms 91. 16. John 10.*

28. *John 10. 28.*

Their souls are immortal

* *Matth.*

by creation, and their

10. 28.

bodies shall be immortal at

1 Cor. 15.

their resurrection; the hea-

53. 2 Cor.

ven of heavens which they

5. 1. Gen.

shall inhabit is eternal;

2. 1. 33.

Their God whom they shall

Heb. 7: 25

enjoy, is everlasting, their

blessed Head and Saviour

in whom they shall enjoy

the Lord, is ever living.

Therefore their blessed life

shall be everlasting, everla-

sting.

What can I say more?

After the inheritors of the

Kingdom of Heaven have

lived in Celestial Glory

and Felicity, as many mil-

lions of years as all man-

kind

E kind

kind could sever number;
they will be as far off from
the end of their everlast-
ing blessedness, as they
were at the beginning of it;
for their blessed and eter-
nal Eternity (after they
are once entered into it) is
like a Ring, that hath no
end at all, and it shall be as
an immortal Ring, which
they shall eternally wear in
remembrance of the Lords
everlasting Love unto
them.

All our Earthly enjoy-
ments are damped, and
made less comfortable to
us, because they are but
* 2 Cor. * temporal, for a while; we
4. 18. Pro. may leave them, or they
23. 5. Luk. may leave us, to day before
12. 20. to morrow: But the Hea-
venly enjoyments of the
Saints in glory, are height-
ned and made more happy
and

Adams future Eternity.

and joyful, because they are
eternal, and will be altoge-
ther the same, for ever and
ever: 1 *Thes.* 4: 17. *Heb.* 13: 8.

If any now ask me, what
is the Saints Eternity in The Saints
Heaven? My answer is this; Eternity
is the infinite length of ^{a parte post}
their blessed life, and hea- ^{described.}

venly happiness, whereby
it will never end, but ever
continue, ever, ever, and
ever.

On all ye blessed and
thrice happy Saints, ^{General applicati-}
in this blessed Eternity, Eter- ^{on.}
nity, Eternity, what the Lord
hath prepared for them
that wait upon him: see
Here, where the narrow
way of Humility, Faith
and Piety, will end, even
within the strait gate of the
great City of Heaven,
where are joyes unconcei-
vable, and pleasures fore-

vermore: Behold here, how
 they that low in tears, shall
 reap in joy, and how the
 Lord will in mercy reward
 those with the enjoyment
 of himself, who diligently
 seek him. *Heb. x. 66.* And
 rejoice (ye happy
 heirs of Heaven) the just,
 * *Rom. 8.* in the hope and expecta-
 3. 1 *Thef.* tion of this Heavenly glo-
 4. 16. ry and happiness, so com-
 fort one another
 with these things, and let
 the joy and recompense of
 reward which hath been
 set before you, move you
 to go on unweariedly in
 the wayes of God, always
 abounding in the work of the
 Lord, forasmuch as ye know
 that your labour is not in vain
 in the Lord. * *Col. 1. 58.*
Heb. 12. 2. Through all the Saints
 shall be members and fel-
 low-

low-Citizens of the Hea-
venly Jerusalem, and shall
be fully and everlastingly
happy in their holy and
glorious conformity unto
Christ, and in their blessed
enjoyment of God in
Christ. Yet it is probable,
by how much any of them
(through the Grace of
Christ) have glorified God
on earth, more then others
of them, by so much their
degrees of glory in Heaven
will be the greater, accor-
ding to the Judgement of
most * Divines, upon these
places of Scripture. Dan.
12. 3. *Matt.* 10. 41. 42.
Chap. 9. 28. *1 Cor.* 3. 8. *2 Cor.* 4.
17. *2 Cor.* 9. 6. *Aug. de*
Civ lib. 22
c. 30. 119.
Suppl.
3 Par. qu.
96. Art. 11
Calv. Inst.
lib. 3. c. 25.
S. 10. Bu-
can. Inst.
loc. 39. p.
446.

It is the general Opinion
of godly learned men, that
the Saints in Heaven will per-
fectly and personally know one
another, & be mutual comfort

one of another. This is usu-
ally proved by arguments
taken from these Texts of
Scripture. *Matth. 17. 1, 2, 3, 4.*
Matth. 8. 11. *Luke 16. 23.*
1 Cor. 13. 12.

After the resurrection
Matth. 22. 30. the Saints will neither marry,
nor be given in marriage, but
shall be as the Angels of God
in Heaven. And their bo-
dies being spiritual in qua-
lity, they shall be freed
from the necessities and im-
perfections of the animal
life, and upheld immedi-
ately by the Almighty po-
wer of God, without the
use of food and raiment,
and all other means that
are requisite to the preser-
vation of the life that now
is. *1 Cor. 15. 28.*

When all the Saints shall
be like Christ, and shall be
brought to the blisful fru-
ition

tion of God in Christ, in
those eternal Mansions of
heaven assigned for them,
then prophesying, hearing,
and praying, and all du-
ties, graces and actions,
that were used as meanes
to that blessed end, shall
* cease, and then they shall
have that *everlasting rest*
that now remaineth for
them, which is the endlesse
rest of rests; and so they shall
keep that everlasting Sab-
bath, which is the Sabbath
of Sabbaths; and the eter-
nal God himselfe (who
is goodnesse and perfection
wholly incomprehensible)
shall be with them, and will
be their God, their exceed-
ing great reward, their
portion, their heaven, their
life eternall, their happi-
nesse, and * *their all in all*:
with whom they will be
fully

* 1 Cor. 13. 8.

Heb. 4. 9.

* 1 Cor. 15. 28.

Rev. 21. 3.

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fully satisfied, and in whom
they will comfortably ac-
quiesce, and contentedly
rest to all eternity; yea, the
Lord their God will rejoyce
over them with joy, and will
rest in his love unto them.
Zeph 3. 17.

O Sirs! if the blessedness
of the life to come, be but
revealed in part; and if we
who know but part of that
part of it, which is reveal-
ed, and that thorow a
glasse darkly, doe conceive
the glory and blisse of it,
to be unspeakably great.
How unconceivably glori-
ous and blessed, will the
Saints in heaven find it to
be, when they shall fully
know it by comfortable
experience?

In summe, the happiness
of heaven, and of the bless-
ed life to come called by
Divines,

Divines, the state of glorification, is such, as that it will please and satisfy all, who shall have a part in it, & it is infinitely greater, and better, then can be uttered * 1 Cor. 2. 9. or conceived, therefore let us humbly leave the rest of the felicity of it, to the future experience of such as shall enjoy it, as we may hope we shall within a short time, if our hearts be right in the sight of God. 2 Cor. 12. 4.

It is reported of the Duke of Bouillon and his army, that when they went to Jerusalem, as soon as they saw the high Towers, they shouted for joy, Crying out Jerusalem, Jerusalem, what can we poor pilgrims & strangers on the earth, who are travelling towards the celestial Jerusalem our heavenly country, to re-

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joyce with joy unspeakable, as soon as we see by faith any glimpse of the exceeding glory and happiness of it, saying with a joyful noyle to God, *Hallelujah, Hallelujah*, blessed, and for ever blessed be the Lord, that we * know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; * An house? yea, a pallace of heavenly state and magnificence; neither is it lesse then a kingdome that abides there for us: a kingdome so much above these worldly Monarchies, as heaven is above this clod of earth;

2^a Cor.
5. 1.

*** Blshop**
Wall pa-
thet. Me.
dit. p. 165

CHAP.

CHAP. V.

Render the principall Reasons
why all mankind after the
day of judgement shall go in
their bodies and soules into
an everlasting condition, ei-
ther of felicity or misery.

THe great and impor-
tant Truth of mans eter-
nal state to come, having been
both proved and explain-
ed, I shall now give you the
Reasons of it, which are
principally these two.

First the Elect of God
amongst all mankind, who
were interested in Christ,
shall go in their bodies and
soules, after they have re-
ceived their joyful sen-
tence of absolution, into
an everlasting condition of
happinesse, for the ever-
lasting glorifying of the
mercy

I. Rea-
son.

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mercy of God; Rom. 9. 23.

When Jesus Christ shall say to his Blest people in the sight and hearing of all the world, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;* and when afterward, he shall bring them triumphantly into the possession of the everlasting kingdome of glory: Then, and from thenceforth, and for ever, it will be fully known, that God is essentially mercifull, and that his mercy towards them whom he hath chosen in Christ to

* Exod. 34. 6, 7. life eternal, is infinite, everlasting, and immutable, to the everlasting glory and honour of the mercy of the Lord, and to the perpetuall praise of the glory of his grace. Rom. 9.

23. Ephes. 1. 5, 6.

As now the best of Saines
do but see the saving mer-
cy of God towards them
thorow a glasse darkly, and
do but weakly believe it:
so they do very imperfectly
praise him for it, but when
they shall perfectly know
at the day of compleat
Redemption, that it was
the mercy of God, and no-
thing but his tender mer-
cy, and free grace in Christ
towards them, that elected
them, that created them, * Ephes.
that redeemed them, that 1. 4.
called them, that justified Rom. 8.
them, that sanctified them, 29.
and that hath compleatly * Finis vi-
sued them, and all for this te eterne
* great end, that they might principalis
for ever magnify him for est Dei glo-
it, Then, they will perfectly rificatio.
praise the Lord, and give Gettard.
him the glory due to his de vita
eterna.
name,

26 *A Treatise concerning*
vaine, for this gracious and
golden chain of mercy,
that reacheth from their
everlasting predestination,
to their everlasting glorifi-
cation. *Ephes. 1. 3, 4, 5, 6. Rev.*
4. 8, 9, 10, 11, 12.

As the saved in heaven
will know by joyful expe-
rience, the great things the
Lord hath done for them,
and that it is eternal love
unto them in Christ, that
hath delivered them from
the nether-most hell, and
that hath brought them to
the highest heaven: so
they will affectionately
praise him for it, and will
delight to give glory to the
Lord their God, who hath
brought them unto his in-
comprehensible bliss and
glory, through the com-
munication of his grace
and glory unto them.

And

And as they will perfectly apprehend that the favour that God beareth unto them in Christ, shall endure forever and ever: so they will glorify him for it, for ever and ever: and will sing without ceasing the high praises of God, not as the *Acamets* at *Constantinople*, who sung day and night divine praises to God, onely one company after another: But all the *Elect* angels and Saints in heaven, will unanimously and perpetually praise the everliving God, Father, Son, and holy Ghost, for the infinite felicity they shall enjoy together in his beatifical presence. *Psal.* 84.

4. *Rev.* 7. 10, 11, 12.

Secondly, all the Reprobate of Mankind, who had no part in Christ, shall
2, *Rea*
sons
 go

go in their bodies and
souls immediately into
the dreadful judgement of
condemnation hath been
pronounced against them,
into an everlasting con-
dition of misery, for the
everlasting glorifying of
the justice of God. *Rom.*
9. 22.

When Jesus Christ shall
say to the Reprobate, in
the presence of his elect
Angels and Saints, Depart
from me ye cursed into everla-
sting fire, prepared for the De-
vill and his Angels, and when
he shall at that instant, cast
them into hell, to be ever-
lastingly punished; then,
and ever after, it will be ab-
solutely known; that God
is essentially just, and that
his justice is infinite, ever-
nally and unchangeable,
to the everlasting glory
and

and honour of the justice of God, and to the eternal praise of his unalterable purpose to punish final impenitent and unbelieving sinners, according to the desert of their sins. *Rom. 9. 22. 2 Thes. 1. 7, 8.*

The wicked in the world will not now believe the justice, anger, and displeasure of God, against sin and impenitent sinners, nor will they * glorify in it, when it is executed upon *seemly sinners*, either in temporal or spiritual judgements;

But when the * great day of the Lords wrath is come, then they shall see it by *woful experience*, and shall be forced to know, and acknowledge the Lord to be just, and their damnation to be just, to the eternal praise and glory of the sovereign justice

** Isa. 6. 2. 10, 11. 3. 11. 12.*

1st Dei est infernus diabolus, & omnium damnatorum. Luther.

justice and wrath of God,
against final unconverted
sinners. *Rom. 3. 8. Revelat.*
6. 17.

It is the opinion of sun-
dry of our * English Di-
vines, that God intends the
glorifying of the 2 great attri-
butes of his mercy and justice,
most eminently at the day
of judgement, and in the
world to come; And sure-
ly the vessels of mercy, and
the vessels of wrath will find
it so at the last day, and
from thenceforth to all e-
ternity. *Job 21. 29. 30. 31.*
1 Pet. 1. 4. 2 Pet. 2. 9. 17.

Ah Christians! Christi-
ans! I who write, and ye
who read and hear these
things, must not onely be
spectators of the praise of
Gods mercy, and justice,
but parties also, upon whom
either the infinite mercy,

* Bishop
Reynolds
of the
passions.
Doctor
Pearson on
the Creed,
Master
Baxters
Saints
Rest.
3. Part.

or the infinite justice of
 God shall be everlastingly
 glorified, but whether of
 these, I cannot tell; God
 knoweth; In the name of
 Christ, * Let us work out our
 salvation with fear and trem- ^{Phil. 2.}
 bling, for our God is a consu- ^{Hebr. 12.}
 ming fire; presumptuous ^{18.}
 sinners, who go on impen-
 itently in their sins, shall at
 length find to their costs,
 that they have * treasured up
 wrath to themselves against the
 day of wrath, and that the
 justice of God, as well as
 his mercy, endures for
 ever; none more terrible
 then God provoked, wo,
 and again wo to them all,
 against whom mercy it self;
 shall rise up in judgement. ^{* Rom 2. 5}
 Now consider this, ye that for- ^{Jam. 5. 3.}
 get God, lest he tear you in
 pieces, and there be none to de-
 liver. ^{Plal. 50. 22.}

the state of mans future eternitie

CHAPTER V

Directs you how to apply the

doctrine of mans future eternitie

to your self

whereby you

may escape everlasting pun-

ishment, and obtaine life

eternall after this life is

ended.

HAVING done with the

explication of the do-

ctrine concerning the great

state of mans future eternitie

I shall in this last Chapter

apply it unto you, and

that by way of exhortation

unto these two duties

1. Believe it in the gen-

erall, That mans future

condition shall be eternall

either in happinesse or mi-

serie.

2. Provide in particular

for your own future con-

dition,

dition, that it may not be
miserable, but happy to all
eternity.

First believe it in the ge-

I. Exhortation.

neral, that the condition

of all mankind in the world

to come, shall be everlasting

and endless, either in fel-

licity, or misery. Though

you cannot see any thing

beyond the Grave with the

eyes of your body, yet with

the eyes of your understand-

ing, through the perpe-

trual glass of the Word, & by

the grace of Faith, you may

see beyond this world, and

the great prospect of Man's E-

ternity, in the world to come,

both that of glory, and that of

torment; and how bless-

ed the one, and how miserable

the other: Hence *one saith,

Manche-

that man is a future crea-

ster Con-

ture, the eye of his soul

looks beyond this life to-

wards

* Hebr,
11.1.

A Treatise concerning

*wards Eternity; and hence
it is that Faith is described
to be * the evidence of things
not seen; the nature and
use of Faith, is to be as it
were, in stead of sight, or to
make the unseen and eter-
nal things of hell and hea-
ven, which God hath re-
vealed, to be in existence,
as if our bodily eyes beheld
them; therefore that you
may believe this universal
received Truth, as verily, as
if you saw it fulfilled, me-
ditate, pray, and confes-
sion it.*

*1. Meditate of the cer-
tainety of this Doctrine---
That all mankind at the end of
this world shall go in their bo-
dies and souls into an everlast-
ing condition, either of happi-
ness, or misery: and confi-
der, you have as plain pla-
ces of Scripture, and as
strong*

strong Scripture Arguments to prove it, as you have to prove any Doctrine contained in the Bible, as appears by what hath been already said in our second Chapter.

Again, consider how that this Doctrine hath been received for a Truth in all ages of the world, not only by Jews & Christians, but also by Gentiles and Heathens; and therefore if you do not believe it, you are worse then Infidels and Pagans, because they have onely the twilight of Nature, and you have the clear light of the sacred Scriptures to convince you of the verity of it. *Mat 23. 46.*

Although none can have good hope to go to heaven to enjoy that happiness

One told * Bishop Hoo- M. Clark
per, after he was in Queen on the life
Mary's days condemned of B. Hoo-
to be buried, *That life per.*
was sweet, and that death was
bitter, thinking thereby to
have dissuaded him from
suffering for righteousness
lake: But the good Bishop re-
plied, The life to come is more
sweet, and death to come is
more bitter; Surely, such as
mens belief is of heaven
and life eternal to come,
and of hell and everlasting
punishment to come, such
will be their desires and
endeavours to escape the
one, and to obtain the o-
ther; And this let all men
know for certain, That the
wicked shall go away into ever-
lasting punishment: and the
righteous into life eternal, at
the last day, whether the
generality of the world do

now believe it, yea, or no.

Mat. 25. 46.

2 Exhortation,

Secondly, Provide in particular for your own condition in the world to come, that it may not be miserable, but happy to all eternity.

That you ought first, and above all, to provide for your own eternal salvation, and that it is rare Christian Policy so to do, these places of Scripture do fully prove it.

Seek yee first the Kingdom of God, and his righteousness, and all these things shall be added unto you. Mat. 6. 33.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke 13.

24.

Give diligence to make your calling and election sure; for

so

so an entrance shall be mini-
stred unto you abundantly, into
the everlasting kingdom of our
Lord and Saviour Jesus Christ.

2 Pet. i. 10, 11.

Damascene makes menti-
on of a certain * Countrey
where they choose their
King of the meanest of the
people, and (such was
their detestable disloyalty)
as that upon any dislike ta-
ken, they would depose him
and banish him into an
island, where he should be
starved to death; one of
their Kings more wise then
the rest, considering here-
of, sent money before hand
into the Island into which
he feared he should be ba-
nished, which coming to
pass, the Islanders received
him with joy, and he li-
ved in plenty amongst
F 2 them

This story
is thus ci-
ted by M.
Strode in
his Anato-
my of
Mortality,
p. 118.

them till his dying day.

If men be so wise and careful to provide for this life, which is but temporal: how prudent and provident should they be, for the life to come, which is eternal?

If any say unto me, *What shall we do that we may escape everlasting punishment, and inherit * life eternal at the end of this life?* which is one of the best questions that ever was asked, and my Answer unto it is this, that you may be delivered from everlasting misery, and that you may be provided for life eternal, against the time your temporal life shall end, and be no more, take these three general directions.

* Mark 10
17.

1. Learn

1. Learn necessary prin- *Three*
ciples. *generall*
2. Practise necessary du- *directi-*
ties. *ons.*

3. Use necessary means.

First, if you would be saved from eternal damnation, and with everlasting salvation, after this life is ended, then learn the fundamentall principles of the christian Religion, that are most needfull to be known unto salvation, as suppose, those Articles of *Faith*, contained in that famous *Creed* commonly called the *Apostles Creed*.

*The first
generall
direction.*

But more particularly *Foure*
labour rightly to under- *principles*
stand these four principles, *necessary*
which are the first things *to be*
in the Christian Reli- *known.*
gion, that every one
ought to learn, and be-
lieve.

1. **Principle.** First, that there is *one
 dlc. onely living and true God,
 * 1 Tim. who is a spirit infinite in
 2.5. being and all perfection,
 1 Cor. 8. 4. distinguished into three
 6. persons, the Father, the
 Jo. 4. 24. Son, and the holy Ghost,
 Matth. 28. the Maker and Governour
 19. of all things, who made
 Gen. 1. 1. man after his own Image, in
 Psal. 103. knowledge, righteousness,
 120. and holinesse, and so in a
 happy condition. Gen. 1.
 27. with Col. 3. 10. and Eph.
 4. 24.

2. **Principle.** Secondly, that our *first
 ciple. parents *Adam* and *Eve*, fin-
 * Gen. 3. ned in eating the forbid-
 6. 7. den fruit, and thereby fell
 Gen. 1. 17. from their original righte-
 Tit. 1. 15. cusesse, and became dead
 Rom. 3. 10. in sin, and wholly defiled
 10. 19. in all the faculties and
 A. 17. 16. parts of soul and body: and
 Psal. 51. 15. they being the root of all
 Rom. 5. 12. mankinde, the guilt of
 18. Eph. 2. 1, 2. their

their sin, was impured, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation; so as that our first parents by their fall brought themselves and all mankind into a sinfull, and damnable condition, *Rom. 5. 12. to 20.*

1 Cor. 15. 21, 22.

Thirdly, that Mankind thus fallen; being * unable to deliver themselves out of the estate of sin and misery, God so loved the world, that he sent forth his only begotten son Jesus Christ, who was conceived by the holy Ghost in the womb of the Virgin Mary of her substance, and borne of her, yet without sin, and so became man, and was, and continueth to be God

3. Principle.

Rom. 5. 6

10. 3. 15.

Matth. 1.

18. 20, 21.

25.

Gal. 4. 4.

Hebr. 4.

15.

Jo. 1. 14.

Luke 1. 31.

Rom. 9. 5.

Gal. 4. 4.

Phil. 2. 8.

1 Cor. 15.

3. 4. 3

Acts 1. 9, and man in two distinct
 10. Col 3. 1. natures, and one person
 for ever: who was made
 under the Law, and was
 obedient to it, and endur-
 ed the misery which was
 due to man for breaking of
 it: who died for our sins,
 and suffered for our salva-
 tion, and was buried, and
 rose again the third day,
 who ascended up into hea-
 ven, and sitteth at the
 right hand of God, from
 whence he will come to
 judge both quick and dead,
 Acts 10. 42.

4. Prin-
ciple.

*Matth. 4.
 17.
 1 Io. 3. 23
 Titus 2.
 11, 12.

Fourthly, that the Lord
 requires all people who
 would be saved through
 his mercy in Christ *to re-
 pent of their sins, to be-
 lieve in his Sonne Jesus
 Christ, to live a holy life,
 and to wait upon him
 in his own Ordinances,

*as

*as the word, prayer, and * Prov. 8
Sacraments; And they who ^{32, 33, 34}
by the grace of God fin- ^{Mat. 7. 7.}
cerely obey these precepts, ^{ch. 28. 19,}
shall be saved, and they ^{10;}
who wilfully and finally
disobey them, shall be
damned; in their souls af-
ter death and particular
judgement, and in their
bodies also, after their re-
surrection, and at the ge-
neral and last judgement.
Mark 16. 16. Rom. 8. 13.
Matth. 25. 46.

* Though these are the
main principles that are
most needful to be known
unto salvation, yet I shall
mind you, not to rest here,
but to read and search the
holy Scriptures, which are able
to make you wise unto salva-
tion, and perfect unto all good
works. *Jo. 8. 39. 2 Tim. 3. 15.*
16, 17.

The se-
cond ge-
nerall di-
rection,

Secondly, if you would escape everlasting punishment, and inherit life eternal at the end of this life, then practise the fundamental duties of the christian Religion, that are most necessary to be done unto salvation, which are chiefly these four, in respect of the acts and exercise of saving grace.

Four du-
ties neces-
sary to be
practised.

1. Repent of all your sins.
2. Believe in the Lord Je-
sus Christ with all your
hearts.
3. Live a holy life ac-
cording to the rule of all
Gods commandements.
4. Renew your repen-
tance and faith, all the
dayes of your life, as your
sins are renewed.

1. Repen-
tance
towards
God.

First, repent of all your
sins, both original and
actual; Repent (saith our
Saviour)

Saviour) for the Kingdome of
God is at hand; and again, I
came not to call the righteous,
but sinners to repentance, and
except ye repent, ye shall perish.
Marth. 4. 17. Match. 9. 13.
Luke 13. 3.

Now then, that you may
truly repent of all your
sins, observe these three
rules.

1. Search * and try your * Lam. 3.
wayes, whereby you may
find out your finnes of all
all sorts; be not too hasty
in this duty, but ransack
every corner of your heart,
and think of your finnes,
till you find them out so
farre, as that you can re-
member no more: and
consider how you have de-
served the wrath of God,
and the damnation of hell
for your sins, that so you
may be truly affected, and
humbled.

humbled with the sense
of your sinfull and mi-
serable condition. *Act. 2.*

37.

2. Having found out
your sins, and considered
the wrath and curse of
God due to you for them,

* *Psal. 95.*

6.

Luke 15.

18:

1. 10. 1. 9.

Ezek. 36.

31.

2. Cor. 7.

10, 11.

1. Cor. 11.

31.

* fall down upon your
knees, and humbly con-
fesse your sinnes to the
Lord, and be sorry for
them, chiefly as they are
contrary to the holy na-
ture, and the righteous law
of God, and the gracious
Gospel of Jesus Christ:
judging your selves for
them, and praying to God
in the name of Christ
for pardon of them, and
power against them. *Luke*

11. 4.

3. Forfake your wicked
waies, and turn from all
your sins unto God, pur-
posing

posing and endeavouring
for time to come to walk
with him in all the waies of
his commandments. *Ezek.*
18.21,22,30,31. 1 Thess.
1.9.

Next to impenitency,
take heed of late repen-
tance; If I had ten thou-
sand souls (saith an able
* Divine) " I would not
" adventure one of them in his Ser-
" upon a death-bed-repen- mon upon
" tance; therefore repent *Hebr. 11.*
betimes, and lest your re- *13.*
pentance should be too
late, let this be the day of
your sincere conversion.
Dent. 29.18,19,20. Hebr. 3.
7,8.

Secondly, believe in the *2 Faith*
Lord Jesus Christ with all *towards*
your heart, and you shall *Jesus*
be saved; For God so loved *Christ.*
the world, that he gave his on- *John. 3.16*
ly begotten Son, that whoso-
ver

ver believeth in him, should not
perish but have everlasting
life. Bucholcerus did so de-
scant upon this Text in his
last Sermon before his
death, that he ravished the
hearts of his hearers with
the greatness of Gods love
to believers; Surely, it
cannot but be a taking
thing with all people, that
Christ ever was, and ever
will be, the Common salvati-
on of all Believers. Jude
v. 3.

Therefore that you may
believe to life everlast-
ing, endeavour these two
things.

1. Endeavour to under-
stand how Christ is offered
in the Gospel unto sinners,
namely to be * *Wisdom*
and righteousness, and sancti-
fication, and redemption, and
all in all, unto all sorts of
sinners.

* 1 Cor. 1.
30. Colos.
3, 11,

sinners, who see a need of him, and who are willing to have him joyntly together, for these holy and heavenly ends. *Mat. 11. 28. John 7. 37.*

2. Endeavour to receive Christ, (and God in Christ) and to rest upon him alone for salvation, as he is offered unto you in the Gospel. *John 1. 12. Isa. 26. 3, 4. Chapter 50. 10.*

Say not, I must not presume to accept of Christ, because my sins are many and great, and I am not humbled enough for them; For verily, verily, Christ had not come into the world, but to save sinners, yea, and the * chief of sinners who come to him to be saved: And Christ who is rich in grace, ex-
 * 1 Tim. 1. 15.
 Heb. 7. 25.
 spectis

spects not to receive any thing from poor sinners, but to be received by them.

Rev. 22. 17.

* Acts 16. Therefore * defer not
 30, 31. your believing, or accept-
 Psal. 103. ing of Christ, but endea-
 30. Isa. 64 your to come to him, as
 7. 2 Cor. God shall draw you, and
 8. 1. Iohn be willing to close with
 6. 37, 38, Christ, and to believe on
 39. Hebr. him, as God shall make
 5. 7. you willing: and humbly
 put your selves upon
 Christ, and wholly give
 up your selves unto Christ,
 to be taught, pardoned,
 sanctified, and saved by
 him, in his own appointed
 time and way, and then
 know for a certain, that
 Christ will in no wise refuse
 you, but will undertake to
 be the author of eternal
 salvation unto you, and
 that God in Christ, will be
 your

your God and portion
for ever. Psalm. 73. 25,
26.

Thirdly; Live a holy ^{3 New} life, according to the Rule ^{ness or ho-}
of all Gods Command- ^{lineß of}
ments; For the Scripture ^{life}
saith, That without holiness ^{Math.}
none shall see the Lord; and ^{19. 17.}
that godliness hath the promise ^{Hebr. 12.}
of the life that now is, and of ^{14. 1 Pet.}
that which is to come. 1 Tim. ^{10. 15.}
4. 8.

And again, That the grace of
God which bringeth salvation,
doth teach us to deny ungodli-
ness and worldly lusts, and to
live soberly, righteously, and
godly in this present world. Ti-
tus 2. 11, 12. 2 Pet. 3. 11.
1 John 3. 3.

For this end, that you
may live a holy life, make
use of these three helps.

1. Apply by faith the
death

* Rom. 6. death and resurrection
 of Christ, and the particu-
 lar Promises of Sanctifi-
 cation made to believers in
 Christ, whereby you may
 be renewed in your whole
 man after the image of
 God, and enabled more
 and more to dye to sin,
 and to live to newness
 and holiness of life. Rom.
 6. 4, 6, 14. Galatians 2,
 24.

2. Observe the summe
 of the ten Commande-
 ments, which is, To * love
 the Lord your God with all
 your heart, and with all your
 soul, and with all your minde:
 and your neighbour as your
 selves; Love thus exerci-
 sed in sincerity of heart, is
 the fulfilling of the Law,
 and the Epitomy of a pious
 life.

3. Get

3. Get the ten Com-
mandments by * heart, * Deut. 10.
which are the Rule of a
holy life: that so, your
heart being the keeper of
them, you may ever re-
member to live according
to them: endeavouring by
degrees in the use of read-
ing, hearing, meditation
and the like means, to un-
derstand what sins are for-
bidden, and what duties
are required in every one
of the the ten Command-
ments, for that purpose,
that you may * eschew the
sins therein forbidden, and
perform the duties therein
required: having a special
care to studie, and to pra-
ctise the duties of your re-
lations, and to strive most
against your greatest sins,
and to watch over your
thoughts words and wayes,
out

* Ezek.
36. 27.
John 14.
15, 23.

* Mark 13
35, 37.
1 Pet. 1. 17

out of a holy fear of sinning, & the rather, because your thoughts words and actions must be rewarded or punished for all eternity.

Rom. 2. 6, 7, 8, 9. 2 Cor. 5. 10.

Caution.

Whatsoever you do in the practise of godliness, do

* *Gal. 6. 16* all by the * *Rule of Gods*

Phil. 4. 13. Word, in the strength of

Rom. 8. 13 Christ, through the help

2 Cor. 10. of his Spirit, to the glory

13. Titus of God, the adorning of

2, 10. the Gospel, the strength-

2 Pet. 1. 5, ning of your own assu-

to 11. rance, and the good exam-

1 Iohn 2. 3 ple of others : and all

Math. 5. 16 this out of singular love

and thankfulness to God,

for his unspeakable love

unto you in Jesus Christ.

Luke 1. 74, 75. John 14. 15.

2 Cor. 5. 14.

One Symlees Captain of

the Guard to Emperour

Adrian,

Adrian, caused this * in-
scription to be set over his
Tomb, *Here lyeth Similis,*
who saw many years and lived
but seven. Let all Christi-
ans take special notice of
it, that they live no lon-
ger, then while they live
so, as becometh the Gospel
of Christ. *Philip. 1. 27.*
Ephes. 2. 1, 2, 5. *1 Tim.*
5. 6.

** Hic jacet
Similis, cu-
jus etas
multorum
quidem
annorum
fuit,
vixit annos
duntaxat
Septem.*

In short let our Conver-
sation be in heaven, let
our discourse be on things
above, let our thoughts be
on our future *Eternity*, and
so let us live to God on
earth for *Eternity*, as that
we may live with God in
heaven to *Eternity*. *2 Cor.*
5. 14, 15. *Phil. 3. 20.* *Coloss.*
3. 2.

Fourthly, Renew your
repentance and faith, all
the dayes of your life, as
your

4 Renew
ed repent-
ance and
faith.

your sins are renewed;
which that you may, pra-
ctise these three particu-
lars.

1. Commune with your
own heart every morning
and evening, and consider
how, and in what respect
you have sinned the day,
or night past, either by
Commission, or Omission.

Psalm. 4. 4. Haggai 1. 5.

2. Having thought of
your sins, and manifold
failings, *repent, and abso-
lute your selves for them,
& beseech God for Christ's
sake to forgive them, and
to cleanse you from them;
and withall, Remember that
you have an advocate with the
Father, Jesus Christ the right-
eous; who is the propitiation for
our sins: and be not faith-
less, but believing. *1 John*
2. 1, 2,

3. Re-

3. Resolve with full purpose of heart through the grace of Jesus Christ, to sin no more, lest a worse thing befall you. *Job 34. 31, 32.*

Jes. 5. 14.

*Justine * Martyr would* *Mr. Clark*
say, it is best of all not to sin, *on the*
and next to that, after sinning, *life of*
repent and amend. *Just. Mart.*

Thirdly, if you would *The third*
 avoid everlasting misery, & *generall*
 enjoy eternal felicity, after *direction,*
 your temporal life is ended,
 then make use of the
 outward means and ordi-
 nances of God that are ne-
 cessary to be used unto sal-
 vation, and especially of
 these four sorts following.

1. Hear the word of *Foure*
 God publicly preached. *sorts of*
2. Pray daily to God *meanes*
 verlastingly to save you. *necessary*
3. Make use of the two *to be u-*
 ew Testament Sacra- *sed.*
 ments,

ments, Baptisme, and
the Lords Supper.

4. Obey the Ministers of
Gods word, who are set
over you in the Lord.

1. Hear- First, hear the word of
ing God publicly preached,
of the as generally at all times,
word of when you have opportu-
God pre- nity for it; so especially up-
ached. on the Sabbath day; Hear

(saith the Prophet Isaiah)
and your soul shall live: who
bath eares to hear (saith our
Saviour) let him hear. Isai

55. 3. Matth. 13. 9.

Again, Christ informes
us, that *hearing is the one
*Luke 10. thing needfull: because not
40. Rom. onely faith, but also every
10. 14. other grace usually cometh
Jo. 20. 31. by hearing; yea, and is
confirmed and increased
by hearing. Acts 14. 21,
22. 1 Pet: 2. 2, 3.

Secondly, pray daily to
God,

Mans future Eternity.

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God in the name of Christ, to deliver you from everlasting punishment, and to bring you to life eternal after this life is ended.

2. Daily prayer to God.

Math. 6. 10. 13. Luke 21. 36.

Pray in your * hearts, with ejaculations to God, pray in secret, pray in your families, pray in publick, pray without ceasing. *1 Thes. 5. 17.*

1 Som. 1. 13.

Mat. 6. 6. Acts 10. 2. 1 Cor. 14. 15, 16.

Our Saviour saith, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Mar. 7. 7.*

And Saint Paul tells us, that whosoever shall call upon the name of the Lord, shall be saved. *Rom. 10. 13.*

Thirdly, make use of the two New Testament Sacraments, Baptisme, and the

3. Frequent use of the Sacraments.

the Lords Supper, which
are to continue to the end
of the world. *Mat. 28. 19,*
20. 1 Cor. 11. 26.

Make use of your Bap-
tisme by way of meditati-
on; as sure as you were
baptized, so sure you shall
be pardoned and saved,
if you truly believe in
Christ; for Baptisme is not
only a Signe, but also a
Seal thereof to all true be-
lievers, *Mark 16. 16. Rom.*
4. 11.

Again, make use of the
Lords Supper, by your re-
ceiving of it, as often as
you may be called to it,
and prepared for it; and
as often as you receive, do it
*in remembrance of the Lords
death, and of the great
ends of his death, which
was to deliver all those
who rightly believe in him,

* 1 Cor.
11. 26.

from

from wrath to come, and to purchase an heavenly inheritance for them. As sure as you shall receive Christ by faith in this Sacrament, so sure the blessed benefits of his death and passion, shall be confirmed unto you in it. *Matth. 26. 28. Rom. 4. 11.*

Fourthly, obey the Ministers of Gods word, who are set over you in the Lord, and submit your selves unto them, for they watch for your soules, as they that must give account, that they may do it with joy, and not with grief.

4. Submission to the Ministers of Gods word.

Hebr. 13. 17.

Remember what Jesus Christ hath said in this case, He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. *Luke 10. 16.*

* Io. 13. 17. If ye know these things, happy are ye, if ye do them; and that you may be blessed in the practice of them, consider these four motives.

1. Motive.

First consider, that if you think of these things so, as to do thereafter, then you may assuredly conclude, that you shall escape everlasting punishment, & inherit life eternall at the end of this life: and you may draw your conclusion of assurance, into such a like Christian Syllogisme, as this; which may serve instead of an use of examination:

* Io. 17. 3. They who * know those things that make them
 Mat. 4. 17. wise to salvation, who re-
 Io. 3. 16. pent of their sins, and be-
 Rom. 8. 13. lieve in Christ, & who sin-
 I Io. 2. 3. cerely live a holy life, shall
 17. not

not perish, but have everlasting life, saith the Lord in his holy word.

But those who follow the afore mentioned directions, may say, we through grace have learned those things that make us wise to salvation, we repent of our finnes, we believe in Christ, and we sincerely desire and endeavour to live a holy life:

Therefore we shall escape everlasting punishment, & enjoy life eternal after our temporall life is ended.

And if so, how happy will you be, that ever you were borne; consider of it, as it is briefly expressed in these * Scriptures, *when Christ shall appear, you shall be like him: where he is, there you shall be, that you may behold his glory, and see him as*

* 1 Io. 3. 2.

Io. 14. 3.

1 Cor. 13.

12.

he is, face to face : you shall

* 1 Thel.

4.17.

Psal. 16.

11.

* be ever with the Lord, in whose presence is fulnesse of joy, and at whose right hand, there are pleasures for evermore; and so as perfectly happy, as possibly you can be.

2. *Motive.*

Secondly consider, that if through carelesnesse, you forget the duties you have been exhorted unto, so, as finally to neglect them, then you may sadly fear, that when the Lord shall weigh you in his balance, that you wil be found

Dan. 5.37.

wanting, and in the number of those who shall bee doomed at the last day, to go away into everlasting punishment; and then wo, wo to you, it had been good for you, if you had never been born.

In the fear of God consider

consider the miseries that will come upon you at the last day, if you dye without repentance toward God, and without faith toward our Lord Jesus Christ; and seriously think with your selves, how sad your condition will be, if you be condemned with the wicked of the world, to * depart from the Lord, and from heaven his dwelling place, and to go into hell, into the fire that never shall be quenched, and into the lake that burneth with fire and brimstone.

And how can ye escape the damnation of hell, if you walk in the broad way that leadeth to it, and if you live and dye such ignorant and disobedient sinners, as the Lord expressly threatens to punish with everlasting destruction

* Matth. 25. 41.
Mark 9.
43, 44.
Rev. 21. 8.

A Treatise concerning

from his presence, and from
the glory of his power?
2 Thes. 1. 7, 8, 9. Hebr.

2:3.

Jo. Pet.
Camois B.
of Betty in
France in
his
draught
of eterni-
ty. Num.
75.

Some have been moved
with * fear of hell fire, to
cause these words of the
Prophet Isaiah, (Who a-
mongst us shall dwell with ever-
lasting burnings? Isa. 33. 14.)
to be written in letters of
gold over their Chimney-
pieces. O that you who
read and hear these things,
would be so moved with
fear of hell, and fire eter-
nal, as to begin forth-
with to prepare to escape
it !

3. Mo-
tive.

Thirdly consider, *What*
it is for which, you neglect
to provide for your own
eternal well-fare; Is it not
either for *sin* it self, which
is altogether evil ? or else
is it not for the love you
bear

Man's future Eternity.

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hear to this *present world*,
either to the pleasures, ri-
ches, or honours of it? all
which, are but casks of
happiness, and gilded
emptiness: yea, they are
not onely vain, but vanity
it self; *Vanity of vanities*,
(saith the *Preacher) *va-* *Eccles.
nity of vanities, all is va- I.2.
nity: and therefore they
are no provisions for a blef-
sed eternity.

And will you venture
to neglect the great duties
which concerns your eter-
nal salvation, either for so
vile a thing as *sin*, or for
such *vain things* as cannot
satisfie your immortal
souls? God forbid you
should do so! God forbid
you should do so!

King * *Lyfimachus* being *Plutarch's*
constrained through thirst *Apoth.*
to yield his Kingdom to

the Scythians for a cup of cold water, when he had drunk it, said, O for what a small pleasure have I parted with my great kingdom? whosoever shall looke the eternal good things of the world to come, to gain the temporal good things of this world, will have cause to say, when it is too late; O for how small a matter have I lost the everlasting Kingdome of heaven!

Matth.
16, 26.

For, What is a man profited (saith our Saviour) if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Mans eternal salvation is more worth, yea, infinitely more worth then the whole world.

4. Mo-
tive.

Fourthly, Consider that the time of your life is the only time, that you have

to provide for your eternal condition: if it be not done here, there is no help afterward; for after death comes judgement, and after judgement, *Eternity*, either of comfort or torment. *Eccles. 11.3. Heb. 9.*

27. *body*

Aquinas was wont to *say, *Make much of time* in *M. Clark* the matter of salvation: and on the life truly you had need to do of *Aquin.*

so, for the work of salvation is great, and the time of your life is short and uncertain, and yet your lifetime (such as it is) is your *Faire, or market-day* for heaven, and your *Seed-time *Gal. 6.*

for your harvest in the other world, yea, and the onely time that God hath lent you to provide for a blessed eternity; if you do not make sure of heaven, while

while you live, it will be out of your reach when you are dead, and then you cannot possibly avoid hell, & everlasting misery. *Luke 16.26.*

2 Cor. 4.2
Heb. 3.7,8 Say not, it will be time enough hereafter,*because, you are not sure of that; sudden deaths are common, and for ought you know, you may dye as sudden a death as ever any did, and it may be to day before to morrow; But suppose you should be delivered from sudden death, yet remember that you are going a pace toward the *Common death of all men*, and consequently, towards Eternity, either of comfort, or torment; therefore what you have to do about your eternal salvation, do it speedily, and with all your might

might, least death come,
before you are ready for
it. *Ecclesiastes 9. 10. John*
9. 4.

Sad is the story of * *Cæ- Pilus P.*
sar Borgias, who said on *Alexan-*
his sick bed, *While I was in der. 6.*
health I provided for every *1490.*
thing but death, and now death *Wolhus.*
is come, and I am not provided
for it. You may justly
fear that this will be one
day your complaint, if you
presume to put off the
great concerns of
your everlasting salvation,
till sickness or death.

Often * consider of *Deut. 32.*
your latter end, and how
you must hereafter live for
ever, either in hell or hea-
ven: and seriously think
with your self, if you were
to dye this day, into whe-
ther of these two places of
Eternity your soul would
go,

go, into hell eternal; or into heaven eternal; and sith you know not the day of your death, therefore daily pray, Lord Jesus, if I should die this day, then grant that this day my soul may be with thee in Paradise, and that my body may be raised at the last day, fashioned like to thy glorious body, and reunited to my soul; and that then, I may be ever with thee, both in body and soul. Luke 23. 42, 43. Phil. 3. 21. 1 Thessal. 4. 17.

Erasmus
Dux-Loneberger-
fis ex Philippi locis
Mantionis

One of the * Germane Princes took for his devise A Candle burning in a candlestick, with this Motto (A. S. M. C. Hoc est, Atlas servio, meipsum consumo :) I serve others, and spend my self; In this undertaking I have spent my self like a burning candle, to give you light, and to do you the best

best service I can for my
life, for the furthering of
your eternal salvation:
hoping, that the Lord will
cause this *Small Treatise* to
preach effectually when I
cannot, and which is more,
after I am dead, and en-
tered in my soul, into my
endless Eternity.

And now for a conclusi-
on, I shall be bold to tell
you, whoever you be, that
read and hear the things
contained in this Book,
that though you know the
*Infallible doctrine of Mans fu-
ture Eternity*, yet if you do
not live answerable to it,
you may be for all that,
damned to all Eternity,
with a Lord have mercy upon
us in your mouth, for our
blessed Saviour hath said,
Not everyone that saith unto
me, Lord, Lord, shall enter
into

*The con-
clusion of
all.*

into the Kingdom of heaven, but
he that doth the will of my father
which is in heaven. Mat. 7. 21.

The Italian form of beg-
ging is, (as my * Author
tells me) *do good to your
selves*; As I have been on
my knees to beg Gods
blessing upon my poor la-
bours for you: so I could
be content, to come on my
knees from God unto you,
to beseech you, *To do good
unto your selves*; For, if you
hear and learn, and repent
and believe, and walk up-
rightly, and so be eternal-
ly saved, who will have the
best of it but your selves?
And if you live and dye in
ignorance & disobedience,
& so be everlastingly dam-
ned, who is like to have the
worst of it but your selves?

O that every Reader of
this Book would think on
these

* Gio. Tor-
riano. p.
51.

these things! O that my be-
 loved parishoners, and
 worthy friends in Essex,
 would think on these things!
 O that my ever dear Kin-
 dred, and respected Coun-
 treymen in Lancashire,
 would think on these things!
 O that all England would
 think on these things! O
 that all the world would
 think of these things! O
 that all of you, both small
 and great would * remem- * *Memento*
 ber these things, That you te esse mor-
 must all dye, and go into one of talem, &
 these two Eternities, either *Annos a-*
 into everlasting punishment, or *ternos in*
 into life eternal, in your souls *mende habe*
 after death, and in your bo-
 dies also, after the general Re-
 surrection, & the day of judge-
 ment; And that the great bu-
 siness you came into this world
 for, is, to provide for a blessed
 Eternity in the world to come.

O

O that these words were written upon some place in your closets or houses, where you might daily see them: or rather, that they were written upon your hearts, that having them in your minds, you might be moved to prepare for your future Eternity, by your frequent remembrance of it.

I say once more, O that all of you would seriously think on these things, and of the infinite importance of them, not so, as to trouble your heads or hearts with them, but so, as to be moved thereby, in time, and in this your day, to prepare for your eternal salvation, that as many of you as it is possible, may be kept from perishing everlastingly.

Luke 19.
41.

Beloved, my last words
unto

unto you, are to tell you,
 that I can call God and
 man to record, that I have
 set * before you, the eternall * Deut. 30.
 recompences of hell and heaven, 19.
 of everlasting punishment, and
 life eternall, and have shewn
 you the condition of both
 states: Behold, I have told
 you before, what is like to
 become of you, for ever
 hereafter; And now in the
 close of all, let me be im-
 portunate with you, to make
 sure work about your ever-
 lasting salvation; get it
 cleared up unto you, that
 Christ is your Lord and
 Saviour, and you are made
 for ever, Jo. 20, ver. 28, 29.
 Phil. 1. 21.

What shall I say more?
 thorowly learn the neces-
 sary principles, sincere-
 ly practise the necessary
 duties, and diligently
 use

* Acts 5.

29. 41.

2 Tim. 3.

3. 12.

use the necessary meanes
that I have exhorted you
unto, and rather * suffer
then refuse to do what the
Lord hath commanded
and further others in your
calling and place, to do
likewise; and then men
soul for yours, by the
grace of God in Christ
that you shall not perish
but shall have everlasting
life, after this life
ended.

Now the most infinite
mercifull God, for the in-
finite merits of Christ, give
grace to do whatsoever he hath
commanded, whereby we may
be delivered from the infinite
misery of Hell, and wherein
we may be brought at last to the
infinite felicity of heaven,
the glory and honour of his in-
finite mercy, world without end.
Amen, and Amen.

